

THE PROIECTOR.

TEACHING A DIRECT, SVRE,
and ready vvay to restore the decayes of
the Church and State both in
Honour and Revenue.

DELIVERED IN A SERMON
before the Iudges in Norvvich, at Summer
Afsises there holden,

Dan.^l Sefson Anno 1620. his Booke
1719.

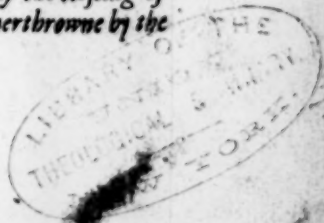
By THOMAS SCOT Batchelor in Diuinity.

PROV. 11. 10, 11.

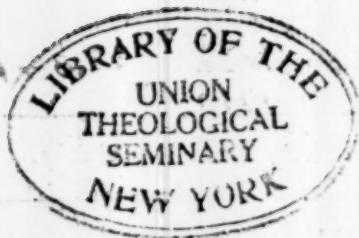
*When it goeth well With the righteous, the Cittie reioyceth; and
When the wicked perish there is shouting: By the blessing of
the upright the Cittie is exalted, but it is overthrowne by the
mouth of the wicked.*



Printed at London. 1623




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20 To the Reader.

 *H*ristian Reader, Sathan is subtil, and persuades vs all goes well; there needes no sharpnesse in this age; and that if any use it, the salt humor of their braines, rather then the tainted manners of these times, provokes it. Especially this crime of customarie tartnesse is like to be layd to my charge, Who haue beene (as some thinke and I feele) too busie in discovering falshood and error, and haue followed Truth too neere the heeles, to haue my teeth beaten out. But Whilst my tongue is left in my head; I will say with the Prophet Psalme 37. If I forget thee, O Hierusalem, let my right hand forget her cunning: If I doe not remember thee, let my tongue cleave to the roose of my mouth, if I preferre not Hierusalem aboute my chiefe ioy.

I must confesse I am the more earnest against these common and crying iniquities, because I my selfe was long subiected to them, and doe yet beare the scarres and cicatrices of their malice both in mind, body, and fame. My mind, though not naked, yet, by the time I wasted idly in their company, being disfurnished of many necessaries, for which I doe often blush; my body, though not altogether crated, yet being older, weaker, and more subiect to diseases, and neerer the graue, then either my yeares or natue constitution would haue carried me so early: My fame, though not tainted, yet being not so odoriferous; as

A 3

become

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becomes either my generall calling as a Christian, or particular as a Minister of Christ, a Holy and sanctified vessel of honour.

Rom. 7. 13 *These considerations makes me* (being delivered from the
24. 25. *bondage, though not from the body of that sinne*
vvhich hath done me all this mischiefe) more eager a-
gainst the common and cursed corruptions of the time, and that
for three respects.

First, to warne other men leaſt they fall into the ſame ſnare.

Secondly, to binde myſelfe, that the ſinnes I haue by Gods
mercy broken looſe from, repoſſeſſe not my mortall body a-
gain.

Thirdly, to excite, ſuch as haue power, to ſharpenthe edge
of Juſtice againſt iniquity, which beginnes to grow ſo ſtrong,
Mat. 24. 12. *Whilſt the loue of many waxeth colde, as a ſodaine ruyne,*
Without a ſpeedy remedy, is threatned thereby to the Church
and State.

Wee cry out of Popery, and there is cauſe; but Popery gets
ground of vs Whilſt wee want piety to withſtand it; and keepe
Exo. 17. 12. *our owne ground conſtantly. Aaron and Hurr want care, con-*
ſcience and courage, to hold vp their owne hands, much more
to hold vp the hands of Moſes in the conſtant courſe of Ju-
ſtice againſt the Amalekites, that Actuell, Magiſteriall and
Maieſtickall kind of prayer.

The corruption of manners hath broken downe our Walles,
and let in that Troian Horſe laden with trumperies: And
for my part I feare not what they bring in ſo much, as I doe
the In-bringers. Atheiſme brings in Papiſme; irreligion,
ſuperſtition. All are not true Chriſtians that are truly chriſt-
Tit. 1. 16. *ned, as they may deny God, ſo may they deny Chriſt Ieſus*
in their liues too.

Theſe being the greater number are the more dangerous: o-
therwiſe,

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otherwise, but for these, and but that wee know these will take part with the worse part, wee would not feare the Romane Catholikes, since certainly the number of the true reformed Catholikes are in our Isle the greater and stronger. But when I looke on these assistants I tremble.

First, because I know they will gladly entertayne that Religion which is most glorious to the eye, promiserh most worldly advantages, and gines most satisfaction to corrupted nature, and consists for the most part in externall rites. And if Turcisme should come next, they would preferre it before the Christian, as Machiavell their maister doth.

Secondly, I feare lest God in Iudgement should suffer these thornes and nettles to picke and sting vs; because whilst wee had time, occasion, yea provocation, and meanes to weede up these weedes, wee neglected our duties, and would not doe it, but keepe them as necessary fences to the garden of God.

For these feares (if now it be not too late) I propound a remedy preached before, published now, that all may read as they runne.

Habacuc. 2. 2.

It was our Saviours charge to Peter, When thou art converted, helpe to strengthen thy brethren. That he denied Christ thrice, made him thrice as eager and zealous in preaching Christ crucified. This is my case, Sathans buffetting makes me buffet Sathan and his associates; What Coward being smitten, will not strike againe? Christ that contemnes the blowes of insulting souldiers and is silent, yet to Peters smooth temptation, replies sharply, Get thee behinde me Sathan.

Luk. 22. 32.
Mat. 16. 70

1. Cor. 12. 7.

Mat. 16. 23.

If any say I rayle (as that is a common aspersiō cast upon all that now speake truth in sinceritie) let them know it is against

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Sathan that I rail, though he be hid vnder the Maske of Petter himselfe, or any other high or holy Stalking-horse. Pray against these euils, lend thy hand also to remoue them, according as thy place and authority giues thee strength; strike not me for striking on thy side, and taking thy soules part against sinne; (so only doe fooles and madmen) but pray for mee as I for thee, that his grace may mend vs; so that wee may helpe to mend others, and none may be so gracelesse as to shun reformation, or hate vs for our desires to make them better.

Thy seruant in Christ Iesus,

Tho: Scot.



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☞ *Iustice exalteth a Nation, But sinne is a shame to
any people.* Proverb. 14. 34.



Here hath beene much conten-
tion amongst great Wits about the go-
vernment of Commonweales: some hol-
ding the best way to exalt a Nation, is to
keepe it vnited at home, by action abroad.

To which end *Scipio* would haue *Carthage* preserved, that
Rome might haue enemies. Others thinke the best way
is to secure them at home by making vniuersall peace, to
which end *Cato* would haue *Carthage* destroyed, that
Rome might haue no enemies.

Some thinke the best way to preserue States, is to
make long leagues and confederacies to combine Nati-
ons in marriage, to suffer the Commons to gather
wealth, that so they may be in loue with their owne ease.
Others thinke confederacies suspicious and dangerous
on both sides; mariages rather scarifie the close wounds;
and that wealth makes the people proude and vltra-
ctable. Wherefore they thinke better that the Nobles be
curbed, and that stirring edge of honor ground off; that
domesticke faction be maintained, whereby the enuy
& emulation of great men may be busied in pulling one

B

another

P. Scipio
Nascica,
perpetuo
pronuncia-
uit, videri
sibi Car-
thaginem
debere esse.
Caro con-
tra, Cartha-
ginem non
debere esse,
Plut. in vit.
Catonis.

another downe : That Country-contention be cherished, to keepe by that meanes the Common stocke stirring; to vent the spleene of neighbor against neighbor, so that they shall not need to looke out for enemies, nor haue leysure to combine themselues and turne head against the publike Magistrate.

Amongst all these various opinions, the shreds of *Politicians*, which patch vp the Commonwealth like a beggars cloake, *Salomon* heere (as wise I thinke, as any other man, especially in king-craft) sets downe his obseruation and opinion in two brieft Aphorismes of State, *Iustice exalteth a Nation, but sinne is a shame to any People.*

Heerein I obserue two *Coniunctions*, two *Seperations*, and two *Oppositions*.

1. The two *Coniunctions* :

1. First betwixt *Iustice* and *Honor* : In these wordes, *Iustice exalteth; or, honoreth a Nation.*

2. The second betwixt *Sinne* and *Shame*; in these words : But *sinne is a shame to any People.*

Now, *Those that God hath ioyned, let no man put asunder.*

2. The two *Seperations* are :

1. First, betwixt *Iustice* and *Shame.*

2. The second, betwixt *Sinne* and *Honor.*

Now those that God hath seuered, let no man ioyn together.

3. The two *Oppositions* are :

1. First, betwixt *Iustice* and *Sinne.*

2. The second betwixt *Shame* and *Honor.*

Now those that God hath opposed, no man can put together, without a *Diabolicall Contract*, a *Sodomiticall mixture*, a *sinne against Nature.*

2. De Orat: The Orator saith, *Legibus proposita sunt supplicia vitij,*
præmia

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præmia virtutibus. Heere we finde both these ends;

1. First, *vertue* and its reward; *Iustice exalteth a Nation.*

2. Secondly, *vice* and its punishment; *But sinne is a shame to any people.*

Thus as *Ianus* head (which was an embleme of Policy) looked both wayes, backward and forward, to prevent daunger: so this Text, to the right hand and to the left. It hath an eye to *vertue*, that it fade not for lacke of encouragement, and to *vice*, that in over-spreade not all for lacke of weeding. Heere wee have *vertue* walking like an auncient Englishman with an honorable traine of followers; and *vice* like a moderne Gallant, who hath travelled away his verue, wit, and wealth, and returnes with a single Page, according to that approued Proverbe, *Sinne gaeth before, and shame followes after.*

The termes are cleare enough; wee all vnderstand vwhat is meant by *Iustice* and *Honor*, and *Sinne* and *Shame*. *Iustice* is either *essentiall*, or *virtuall*.

Essentiall Iustice is God himselfe, euery attribute of God being God.

Virtuall Iustice is a beame of that Sunne. For though it be true, that onely diuine Iustice of it selfe, absolutely and immediatly guilds all persons and places it reflects vpon vwith fauour; yet it is also true, that God by virtuall iustice, (a sparke of the same celestially fire) as by an instrumentall cause, is pleased to adorne and beautifie the humane nature, yea and to accept of honour intended by man to the diuine Nature: *For hee that honouresth me (saith God) I will honour:* 1. Sa. 2. 30. As if God were pleased to exchange (as it were) commodities with man, and so to prize the seruice of man, as to returne a reward for

mansworke : not (I must confesse) either out of *condignitie* or *congruitie*, as if man did merit it ; but out of abundant *Iustice*, since God hath out of *Mercie* promised it.

This Iustice then here spoken of, is *virtuall Iustice*, the iustice of man communicated to him by Gods spirit.

And this is either *vniversal*, or *particular*.

1 *Vniuersall Iustice* is that holinesse and sanctitie, whereby we giue vnto God vvhath belongs vnto him in our religious vvorship and seruice, as Faith, Feare, Loue, Honour, and the effects of these ; vvhich must bee performed according to the expresse letter of the Law , his vwill deliuered in the Scripture , vvhich is the infallible Word of truth, otherwise it cannot be iust , if it contradicts that word of God which is the rule of truth and iustice.

2 *Particular Iustice* is that, vvhereby wee giue vnto man vvhath belongs vnto man , as fidelitie in promises and contracts, obedience to superiours, loue to inferiours, equality to all : and therefore One saith, *Iusticia est virtus adequans vnum cum altero*, Iustice is a vertue vvhich makes things iust. And Ambrose, *Iusticia est virtus qua vnicuique quod suum est, tribuit, alienum non vendicat; utilitatem propriam negligit, ut communem equalitatem custodiat*. Iustice is a vertue vvhich giues euery man his owne, claimes not that which is another mans , neglects priuate gaine, that it may obserue common equality. For
 Mar. 12.7. both these our Sauour giues a rule, *Giue vnto God the things that are Gods*, there is *vniversal Iustice* : and *vnto Caesar the things that are Cafars*, there is *particular Iustice*.

Again, iustice is either *priuate*, or *publike*.

1 *Priuate iustice* is that which a man exerciseth at home :

home : first to himselfe in his owne person, then to others in his family: (for I extend priuate Iustice so farre.)

First, teaching himselfe with all sobrietie, *declinare a malo, facere bonum*, looking into his owne inclination, censuring himselfe strictly, becoming a lawe to himselfe, restraining his owne peruerse and libidinous desires, and like a iust man, neither defrauding himselfe of that which is meet for him, nor (with too much indulgence) cockering vp his nature with more then enough. *Nimium & parum iniustitia est, propterea quod in exuperantia & defectu consistit.*

Arist. Eth.
lib. 3. cap. 9.

Thus the iust man eates, and drinckes, and sleepe enough to satisfie nature, but exceeds not; clothes himselfe according to his estate in a mediocritie, both for necessitie and decencie; desires an estate, that hee may rather be able to relieue others, then to begge reliefe, but all without excessse, according to *Agurs* prayer, *Prou.* 30. 8. 9.

He robs not himselfe to leaue to others, hee knowes not to whom, as the rich foole doth, *who hath no power to eate*: neither doth he rob others for his owne priuate wealth, eating vp all, and not suffering the poore to eate at all: He robs not the whole world, and all other mens children for his owne, by deceit or violence; neither doth he rob his owne children by excessse and prodigallie. He is not *Caesare*-like, *alieni auidus, sui profusus*; but he useth the world as if he used it not, knowing hee is but a pilgrime, a sojourner here. He loues his wife, and giues her all due beneuolence; yet makes her not the head to gouerne all, nor the foote to bee lowest of all, but as the eye in his head, the apple in his eye, the heart in his body, giues her all due respect and honour, which

Salust.

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may stand with his owne honour, and not destroy both.

His children he makes as seruants, obedient; his seruants as children, loving; *intreating his seruants as sonnes*, and so esteeming them; and commanding his sonnes as seruants, and so nurturing them. If his sonne hath the inheritance, his seruant hath the Lease; his seruant shall serue his sonne, but his sonne shall keepe his seruant. And this is a iust man to himselfe and his at home, without which he can neuer bee truly so abroad to others.

2 *Publike iustice* is that which hee doth exercise to others in the Common-wealth in his particular calling, as he is a Magistrate, Minister, Lawyer, Phisitian, Merchant, Mechanicke, or the like. Hee makes a conscience of his calling, and knowes he must giue an accompt for the imployment of his talents; and therefore vseth himselfe in his place, not as if the end of his vocation were onely to gather wealth, and enrich himselfe and his posteritie, but to doe God seruice, and other men good, knowing that Heathens could say, *Non solum nobis nati sumus, sed partim patrie, partim parentibus, &c.* and therefore followeth the rule giuen by Saint Paul to Titus, and contracted close in three Aduerbes, *ut uiuamus sobriè, iustè, piè.*

Tit. 2. 12.

First, *sobriè*, soberly: because all iustice must begin at home, it is the rule of all, *Loue thy neighbour as thy selfe*: if thou dost not loue thy selfe well first, thou canst not loue thy neighbour well at all.

Secondly, *iustè*, iustly. *Doe as thou wouldest be done to*: 1. Ioh. 4. 20. *for If thou louest not thy neighbour whom thou hast seene, how canst thou loue God whom thou hast not seene?*

Thirdly, *piè*, godlily; for this is the summe of all, *Thou shalt*

shalt loue the Lord thy God with all thy heart, and thy neighbor like thy selfe: in these consists all the Law and the Prophets.

Now then a man being thus sober at home in his owne deportment, iust abroad to others in publike commerce, and religious towards God in his deuotions, is accounted by God and Man a iust man. Not as if any absolute iustice were in him (for that alone is Gods, and there is *none that sinnes not*) but iust in comparison of 1. Io. 1.8. others, iust in estimation with others, iust in affection to others; iust if wee measure his declensions and digressions with his common conversation, and iudge him not by any particular act, but by the generall. And thus was *Abraham, Lot, Iob, Samuel, David, Zachary*, iust men; not absolutely iust, generally iust, *sed secundum quid*, after a sort.

And when a man is thus iust, see what honor it procures him. Other Men, dare referre themselves and all that they haue to the censure of such, knowing his conscience is a lawe vnto him, and he will not transgresse against it for the world.

What an honor was it for *Abraham* in the contention betwixt *Lots* seruants and his, to offer *Lot* (though he were the younger and weaker) the honor of the day, the honor of the place, the right or left hand, chuse which he would? This was Iustice, and Iustice without partiality, without priuate respect, for it was in *Abrahams* power being both the elder and stronger, to haue taken, which hand he would, and either to haue left *Lot* the worst part, or no part. Genes. 13.9

What an honor was it againe for *Abraham* to take armes to redcem his Cousin *Lot* from thralldom? doubt- Genes. 14. les, he that would fight to redceme him being taken,

would haue fought to keepe him from captivity. Even iust *Abraham* will heere bee an assaylant. *The iustice of the cause is ours as it was Abrahams, if the courage were ours, as it was Abrahams.*

Nay, when *Abraham* hath ouercome, see his iustice shining more cleerely yet, protesting to the king of *Sodome*, who offered him the greatest part of the spoyle, because he had purchased all with his sword, *I haue lift up my hand to the Lord the most high God, possessor of heauen and earth, That I will not take any thing that is thine, from a shreed even to a shoe latcher; lest thou shouldst say, I haue made Abraham rich.*

No man but God shall make *Abraham* rich, especially none aduersē or diuersē in religion from *Abraham*, as the king of *Sodome* was. *Abraham* will haue no wealth; but what his conscience assures him is the gift of God. O iustice to be admired, but too much out of date to be imitated, or almost beleueed! when we will most vnjustly take any thing of any man, by any meanes, whereby we may be made rich. *There is no shame now amongst men, but to be poore, and honest.*

Gen. 41. 38. What an honor was it for *Ioseph* to be sent for out of the prison into the presence of *Pharaoh*? to be advanced presently to place of authoritie, and made Ruler over all the Land, yea ouer his old master who had vnjustly imprisoned him? and what an honour was it for him to forget all old iniuries, and to reuenge none, and to deale so faithfully and iustly betwixt the King and his subiects, that he gaue contentment to them both? hee saued the peoples liues, he gat the King their Lands. This was a *Projector* worthy of praise. The Text saith, he
Gen. 39. 6. *was a goodly person, and wel-fauoured; a Favourite fit indeed for*

for a Princee, he sought not to enrich himselfe, but to enrich his Master, and to honour the State by his iustice, *Genes. 41.*

What an honour was it for *Iob* both to bee, and to bee accounted so iust, to be reuerenced of old and young, to be loued of the good, feared of the euill, to bee eyes to the blinde, feet to the lame, a tongue to the dumbe, counsell to the simple, a Patron to the poore, a bulwark of iustice to all? *Iob 29.*

What an honour was it to *Samuel*, that in the confident integrity of his heart, he could say to all the people, *Whose Oxe haue I taken? or whose Asses haue I taken? or Whom haue I defrauded? Whom haue I oppressed? or of whose hand haue I receiued any bribe to blind mine eyes therewith, & I will restore it you? 1. Sam. 12.* And what an honour was it to heare them ingenuously confesse and say, *Thou hast not defrauded vs, nor oppressed vs, neither hast thou taken ought of any mans hand: So that he might instantly reply, The Lord is witnesse against you, and his Anoynted is witnesse this day, that ye haue not found ought in my hand: and they answered, He is witnesse.*

What an honour was it for *Salomon* to bee visited by a Queene, to haue his wisedome and iustice in the managing, both of himselfe, his houshold, and kingdome, so magnified by a forraine testimonie? *Blessed bee the Lord thy God which delighteth in thee, to set thee on the throne of Israel: because the Lord loued Israel for euer, therefore made he thee King, to doe iudgement and iustice, 1. King. 10. 9.*

Thus then we see how a family is honoured by hauing one iust man the Master: A City is honoured by hauing one iust man the Magistrate: A Kingdome is honoured by hauing a iust and wise King: but when

all, or the greatest part of men are iust in the houshold; and all, or the greatest part of households are iust in the Citie; and all, or the greatest part of those Citiees and Countiees are *iust* in a Kingdome: when *iustice* raignes thus vniuersally, then, then is that verified which *Salomon* here affirmes, *Iustice maketh a Kingdome or Nation glorious: or Iustice exalteth a Nation*. For as in old *Rome* all the Senators seemed Kings, so here the Magistrates seeme gods, resembling God in iustice, *I haue sayd ye are gods*: the Ministers seeme Angels, resembling Angels in sanctitie and diligence: the people seeme blessed spirits, liuing in loue, in peace, in holinesse, and happinesse: and the whole Common-wealth seemes a heauen vpon earth, full of sobrietie, iustice and godlinesse. Euill men may malice it, the Kings of the earth may conspire against it, Satan and his associates may vndermine it, but God protects it with his arme, guides it with his Word and Spirit, and guilds it with his glorious presence.

Take one example without exception for all, euen the Raigne of that euer-memorable *Queene Elizabeth*, within whose heart, as all royall Vertue was enshrined, and in her Raigne all true Religion and Iustice flourished, so for the confirming of this Maxime after her death, this *Elogium* was engraued vpon her Tombe, by the commandement of her vnpartiall Successor: which is the more remarkable for the honour both of the liuing and of the dead, because Princes can hardly (with patience) heare the praises of their Predecessors, much lesse write them, or command them to be written:

Religion

Religion reformed, Peace well grounded, Monie reduced to the true value, a Navy well furnished in readinesse, Honour at Sea restored, Rebellion extinguished, England for the space of fortie and fowre yeeres most wisely governed, enriched, and fortified; Scotland freed from the French, Fraunce relieved, Netherlands supported, Spaine avved, Ireland quieted, and the whole Globe of the Earth twice sayled round about.

What could be more? yet all this was true, and much more. And thus were we happy. And thus we see how *Justice exalteth a Nation*, when it giues Sinne his due punishment, and Vertue his due reward: when the Countreiman dares trauell safely abroad, or sleepe at home vnder his owne Vine without feare of theeves or enemies: when the Merchant dares trade without feare of Pirates at Sea, or Farmers and watchers at Land: when euery man dares buy and sell, without feare of coufening, dares flie to the Courts of *Conscience* without feare of vndoing; dares plant, and plow, and sow, and reape, and grow honestly rich, and be knowne to bee so, without feate of *Empson* and *Dudley*, or the like: when if men haue no other capitall crime, Innocence shall not be accounted one: when all men dare serue one God after

one and the selfe same manner deuoutly, and none dares serue him otherwise: vvhhen things are generally thus disposed, this makes a flourishing estate, this makes a nation glorious. And thus much of the first proposition or Aphorisme, *Iustice exalteth a Nation.* We come to the second: *But sinne is a shame to any people.*

Aug. de 2.
animal.

Arist. Eth.
lib. 5.

Peccatum est voluntas retinendi vel consequendi quod iustitia vetatur. And heere that rule holdes, *Iniustitia vniuersa iustitiæ opposita, non pars vitij est se vniuersum vitium.* As justice before containd all vertues, but especially the carriage of one man to another as the most supreme and sensible vertue; so heere all sinne is intended, but especially injustice as the proper and most apparant opposite to justice: And that to let vs see, how injustice (vvhich is justice mis-done, corruptly, or left vndone-negligently) is the cause of all sinne, and so consequently of all shame the reward of sinne, as justice duly executed is the cause of all vertue, and so by consequence of glory the reward or crowne of vertue both heere and heereafter.

To cleere this, looke into *Paradise*, looke into *Hell*, looke into *Heauen*, and looke vpon the *Earth* for examples.

1. In *Paradise*, when God had made man according to his image in originall justice, and giuen him the law of Nature to be his guide, and to teach him how to obey God, and command the Creature, with this one easie and expresse prohibition not to eate of the *fruite in the midst of the Garden*, Sathan comes to the woman and like a Sophister perswades her, that if Man would eate thereof, he *should be like God, knowing both good and euill.* They vvere like gods before, being created the image of God,

God; but in coueting more, they lost vvhhat they had, And obserue the vvayes and degrees of precipitation; *Enah* that vvas made to obey, would needs command; for the text saith, *the Serpent perswaded her*, but shee gaue to the Man like a Mistresse, and it is sayd, *he did eate thereof*, as if he durst do no othervvise. So priuate justice being infringed, it made vvay to publike, and the particular lavv being broken, the vniversall defection followved. Before this vvilst *Adam* stood in integrity of Iustice he vvas *naked and not ashamed*; nay, hee neede Genes. 2. 25 not be ashamed, for he vvas a most glorious creature; God himselte approues him for such, and beholding him so, pronounceth him to *bee good*. But presently after vvhen justice vvas transgressed, and the lavv broken, it is sayd, *Their eyes were opened, and they saw that they were* Genes. 3. 7. *naked*: They were then ashamed, and therefore made Genes. 3. 8. *themselves aprons of fig-leaves*, They were then afiaid, and *therefore hid themselves in the shadow of the trees*. For they knew that God vvas just, euen justice it selfe, and therefore as the sentence vvas gone out of his mouth, *The* Genes. 3. 19 *day that thou shalt eate thereof, thou shalt dye the death*, so the svword of Iustice followves to execute, and they must dye and all their posterity: *No sinne shall goe unpunished without shame*: All must dye vvith him, since all sinned in him: And thus vvee see hovv *shame* followves *sinne* naturally, and hovv till man had *sinned* there vvas no shame, but now *Pudor est timor iusta vituperationis*, *Shame is a feare of a just reprehension*; nay rather, *Shame is a feare of a just reiection*, vvwhich man had by sinne deserued.

2. *Looke into hell*; see the sinne of *Dives* repayd vvith *Shame*, and that according to the rule of justice *Lege Ta-*

THE PROJECTOR.

14

Luc. 16:

lionis. He beg'd a drop of water and could not haue it, because he denyed a crumme of bread before when *Lazarus* beg'd it. Doublesse had he giuen a crumme, he should haue receiued a drop. There is lesse mercy shewne to him then to a dog; he could not be suffered to lyp a litle water to coole his tongue: because he shewed lesse mercy to *Lazarus* then the dogs did, vwho lickt his sores with their tongues.

3. *Looke into heauen*; see *Abrahams* heart was charitable heere, his house stood euer open to all strangers: *Abrahams* bosome is enlarged there, made a haue to all comers; nay, a heauen to all beleeuers. Rich *Dines* starued *Lazarus* heere, rich *Abraham* scafeeth *Lazarus* there. *Qui sequitur iustitiam, & facit misericordiam, inueniet vitam, iustitiam, & gloriam.* Pro. 21. 21. *The righteous* (saith our Sauour) *shall then shine forth as the Sunne, in the Kingdome of their Father* Mat. 13. 43. And those that exceed in iustice heere, shall exceed in glory hereafter as *one starre exceeds an other in splendor*.

4. *Lastly, looke vpon the earth*; See *Cain* after his sinne degraded of his honor: Before, he was Lord of all, and had his name from the possession of the whole earth.

If then to be rich bee glorious, who could bee more glorious? for who could bee more rich? he was made the lord, king, and ruler ouer his brother *Abel*, Gen. 4. 7. *Vnto thee* (saith God) *shall his desire be, and thou shalt rule ouer him*. Thus in killing *Abel* vnjustly, hee played the tyrant and slue all his subiects at once, (as *Nero* would haue done, when he wishd all *Rome* one necke, that hee might cut it off at a blow.) And was not this a shame for a King to be without subiects, and so with his owne hands (as it were) to depose himselfe? Nay, was it not a shame

shame to fall so low, as from the lord of all, to become a beggar, a rogue, a vagabond, marked out to future punishment for fore-going *sinne*? And yet more base, of fugitiues the most cowardly, *to feare* (as the Psalmist saith,) *where there is no cause of feare*, to feare the winde amongst the leaues (as his father *Adam* did) nay to feare the childe vnborne, for so he saith to God, Genes. 4. 14. *It shall come to passe, that euery one that findeth me, shall slay me.* Miserable wretch! there is yet none borne to finde thee, to feare thee, and vwhen they shalbe borne wilt thou be asfayde of euery one? of euery childe? of euery weake woman? of euery one? Nay vwhen one hath kild thee, art thou still asfayde that euery one should kill thee by turnes, that euery one that finds thee should kill thee? O see the extent of hell vpon earth where torment is endles and infinite, see the lamentable case of a sinner in despayre, who hath falne from iustice, he is asfayde of God, and so of euery creature of God, asfayde of euery man, of euery woman, and that successiuelly, eternally of euery leafe, of euery shaddow, of euery imagination; nay he is asfayd of himselfe as *Caine* vvas, such as these *are dead whilst they liue*: what a shame was it for *Zimri* a principall man in his tribe to commit *sinne* openly and impudently in the sight of the Sunne, euen then when the rod of affliction was vpon the back of his Nation; and vwhen *Moses* and all *Israel* were weeping and mourning for their *sinnes*? And what a glory was it to *Phineas* for his zeale in the execution of iustice, to haue the perpetuall Priesthood conferred vpon him, to haue his act of iustice stiled a *prayer*, & to haue it not only imputed vnto himselfe for righteousness, but to his Countymen also: for heere the plague

Genes. 3. 8.

1. Tim. 5. 6.
Numb. 25.Et stetit
Phinees &
placuit, vel
placuit. So
reads the
vulgar.
Then stood
vp Phinees
and prayed
Ps. 106. 30.

Numb. 31.
16. 17.

ceased, as if killing the sinners, he had killed the sinne, and killing the sinne he had killed the punishment. As they were stayned by *Zimries sinne*, so they were honored by *Phineas Iustice*; *for Iustice exalteth a Nation, but sinne is a shame to any people.* This *Balaam* knew well, when he taught *Balauck* to lay a stumbling blocke before the *Israelites* to cause them sinne, that so shame might follow *Reuel. 2. 14.* This *Phineas* knew well, who therefore removed the stumbling blocke, that Iustice being executed, the Nation might be exalted. *Psal: 106. 30.* The stumbling blocke heere layd was *Adultery* and *Idolatry*. The Lord therefore in his mercy keepe vs from ioyning in marriage with *Idolaters*: since wee see temporall fornication brings in spirituall; and the coniunction of hearts with the bodies of such, makes *Salomon sinne. Bodily lust blinds the eyes of spirituall loue.*

Whata shame was it for *Sampson* the Iudge of the people to fall by a woman? Yea to haue his eyes put out, and to grind in a mill as a punishment of his sinne? The eyes of his iudgement were first put out, then the eyes of his body. He that followes lust grinds in a mill; runnes in a round circle, beginning where he ended, and is a slave to worse enemies then the *Philistins*, euen to his owne base lust, passions and affections, and to *Sathan* their Captaine and Commander.

What a shame was it for *Elyes sonnes* who should haue dehorted others from sinne, to be the ring-leaders to sin; & whilst they should haue compelled others to come in, forced them out of Gods house by their scandalous offences? And thus by their irregularity to occasion the losse of the *Arke of God*, the vntimey death of their good old father, and the ouer-hasty trauell of a passionate

nate and affectionate wife, who dying, named the sonne of her sorrow *Ichabod*, to witnesse, that *Glory* was departed from *Israel*, and *shame* was like sodainely to follow for their *sinne*. 1. Sam. 4.

What a shame was it for the bad sonnes of good *Samuel* 1. Sam. 8. whilst they should haue punished others for bribery, to take bribes themfelues, and to set ther authority to sale for couetousnesse? *Peccat voluntarius sciens, quando è contrario vititur scientia.* Arist. lib. 8. phisic.

And to summe vp all with a supreme example of Gods 1. Kin. 14. 7 Iustice in punishing mans Iniustice; what a shame was it to *Ieroboam*, who was placed by God in a high estate, and raysed from being a servant to be a king, vngratefully to leaue that God; and whereas he should haue punished others for sinning, to draw others to sinne, by precept and example? And to be branded with a superlatiue shame, *That he was the man who made Israel to sinne*? Yea to haue a curse denounced against him and his seed, *That they should bee remoued as dounge*: like dounge defiling the chaire of State. O what distance is there betwixt the throne and the doungehill? Yet they should be remoued as dounge: *That dogs should eate such of them as died in the city, and the foules of the ayre such as dyed in the field*?

Lastly, take for example the wise obseruer of this point of State, *Salomon* himselfe, who doing iustice was honored and enriched about all men; but declining from iustice had *shame* following his *sinne* so farre, that *Siracides* one of his owne scholers sayth of him. *Thou didst bow thy loynes to women, and wert ouercome by thy body, thou didst staine thy honor, and hast defiled thy posterity, and hast brought wrath vpon thy children, and felt sorrow for thy folly; so the Kingdome was deuicd, &c.* Thus he made large ex- Eccl. 47. 19. 20.

D

perience

perience of his owne principles, and saw truly by tryall, what he foresaw by wisdom, *That inslice exalseth a nation, but sinne is a shame to any people.* And thus much of the second Aphorisme, or the opposition; wee come now to the application.

I make no question if now I should propound some admirable proiect, how to raise great summes of mony, filling the Exchequer, and those mountaines aloft, without drayning the Country bogges below, I should be welcome to Court, and my message and person intertaind with fauour. Or if heere I could bring word that warres were proclaymed where wealth might be bought with blood: that the king had vndertaken the Protection of *Bohemia*, or the prince the conquest of *Fraunce*, so that now the old way were set vvide open, to honor this Land by the sword, and the wreath of Victory were set vp with this Motto, *vincenti dabitur*; I make no doubt the message would be welcome to all, or to the most, and perhaps not vngratefull to my selfe; yea here would be voluntaries enough euen in this City and Country, to make a campe royall. But now I propound a Proiect more profitable, more gainefull, more necessarie; a warre more safe, more glorious, more honorable: I feare though the Holy Ghost (the Churches Generall) bids me lift vp my voice like a trumpet, I may haue small intertainment of many, and amongst all scarce finde a voluntary; nay, hardly prest souldiers enough to fight these battayles of God against sinne, Satan, the world, and the flesh.

Yet for my part since (though vnworthy) I am heere set as an Officer for the present, and haue *vim admonendi*, though not *vim coercendi* in this place; I will do what belongs

belongs vnto me, to direct you the right vway, arme you to these warres, leauing the successe to God and to the Magistrate, vvho beares not the sword in vaine, but must either smite with it vvhere he findes *sinne*, or be smitten vvith it to his owne *shame* and dishonour.

1. *Iustice exalteth a Nation.* Here is a *Project* to make you rich.

2. *Sinne is a shame to any people.* Here is a warre to vndertake, an enemy to conquer, to expell, to cast out.

Such as doubt of the generall truth of these Aphorismes, notwithstanding all that hath beene said, I referre them ouer to reade at their leisures the 26. Chapter of *Leuiticus*, vvhere they shall see this argument handled at large, to the clearing of euery doubt, and satisfaction of euery obiection, beyond that vvhich the limited time of an houre will affoord me roome punctually to delineate. Onely for the present I am especially to acquaint foure sorts of men with this *Project*, and to arme them fit for these warres; namely, 1. the *Iudge*, 2. the *Plainsife*, 3. the *Defendant*, 4. the *Witnesses*. For euery cause consists of these foure parts or parties.

1. *For the Iudge.*

Worthy and honorable Iudges, I intend not to take vpon me to instruct you as men ignorant of your duties, though my warrant would cariy it, and though my Master who hath instructed you thus farre, can yet instruct you farther; and send *Salomon* to schoole to the *Rauen*, to the *Pismire*, yea to the Lillies of the field, as being able to teach the wisest man, by the weakest creature; onely I purpose to acquaint you with that which God hath taught me; to vvhich end I humbly beseech you to suffer a vvord of exhortation: Your good words

doe well, your good workes, and good examples doe better. *Salomon the Preacher was King in Ierusalem, Ecc. 1. 1.* As therefore he gaue good charges like a Preacher, hee looked that his Officers should discharge and execute his Lawes and Canons like a King. *Corpora caelestia calefaciunt, non in quantum calida, sed in quantum sunt velocis motus & luminosa.* Shine therefore as you had wont in the eyes of all, as glorious examples of grace; and first see, examine, search out truth and falshood, vice and vertue, right and wrong; for therein consisteth the glory of a Magistrate; the aduantage of place giues you meanes to do it, as the Sunne suruayes all things in his circuit. And then by swift motion, by swift execution, heate the coldnesse of our Climate, stirre vp our zeale, ripen our late fruites, dry vp our drunken sinne, whose inundation makes vs barren, vnfruitfull, and like water powred forth, vveake to euery good worke. *Oratio gloria umbra.* The people will speake as they finde and feele; and either praise or disgrace, followes good or euill desert like a shadow. Therefore the shame of euill gouernement befalls the Gouvernours: *For as the Iudge of the people is himselfe, (saith Siracides, cap. 10. 2.) such are his Officers: and what manner of man the Ruler of the Citie is, such are all they that dwell therein.* The people are the Magistrates shadow, but much more his Officers. *Cuius est potestas, eius est actus.* Iudges therefore ought to beware, that not onely themselues be innocent, but that their *Fauourites*, (O farre be that name from a Iudge, let Vertue and iustice be onely his *Fauourites*) their Shadowes, their Followers I meane, be cleane-hearted, and cleane-handed too; and euer remember, that the glory or dishonour not onely of themselues, but of the whole State lies in their

Prov. 25. 2.

Arist. de
Somn.

their hands; *For Iustice exalteth a Nation, but shame is a shame to any people.*

Before I part from this party, I must speake to the *Iustice of Peace*, who is an Appendix to this large Patent of Iustice, though somewhat abridged of late. I desire him to receiue this plaine, but free and wholesome admonition: First, that he be carefull to binde his wife to the Peace, his children to the good behauiour, that they intermeddle not with affaires of the Commonwealth vn-called, and vnsworne, lest they make the husband, the father ashamed, as they haue done many husbands, and many fathers of late in this Land.

Secondly, that he suffer not a notorious transgressor of the Law in any kinde to be a Retayner of his, and to vvalke free from the censure of Iustice, vnder the shadow and protection of his Liuerie.

Thirdly and lastly, since *Projectors* haue eased him in his Office, and set vp Alehouses (those schooles of misrule) vnder the authoritie of the broad Scale, and so left him little to do: that he vwould pursue carefully, what he hath begunne profitably, and binde out youths to Trades, and binde Tradesmen to their vvorkes, that they may not (as now they doe) learne to trade to the Alehouse, and from thence to the Gallowes; but by the vvay take in the House of correction. And thus much of the first person, the Iudge.

The second person is the *Plaintife*; the third person is the *Defendant*: both thesè we vvill ioynè together vpon one yssue, for therefore they come hither.

Here first, I wish that wranglers and malicious persons, vvho seeke and hunt after occasions of suite and contention, might not onely bee restrained, but by se-

where censures made examples to warne others to beware of vncharitablenesse. As *Dauid* prayed to God, *Lord bee not mercifull to them that sinne of malicious wickednesse*; so do I to you, my Lords. Doublesse whilst *Dauid* prayes that God would not be mercifull to such, hee intended to shew no mercie towards them himselve: for where malice is the pursuer of the quarrell, it is pitie but iustice with seueritie should meet with the pursuite.

As for all others I aduise them, that (where they can) they should charitably compound their owne differences, or suffer themselves (for their owne good) to be governed by the iustices of peace, or their next discreetest neighbours, who are ready to doe for them without charge, what must be here done perhaps by Twelue lesse sufficient men after all their expences.

But in vaine speake I to them, (hot-headed fellowes as they are) I must therefore turne me to their *Pastors*, by whom perhaps they will bee governed. Alas no, the Suit for the most part is betwixt him and them; hee by his example learnes them to wrangle, and onely in that they will be his followers. But if hee bee such a man as rather attends vpon the preaching of the Gospel of Christ, then the practise of the Lawes of the Kingdom, (I meane in forbearing to commence actions) and so out of conscience will rather suffer some wrong, then right himselve too hastily by the Lawe, euill men will esteeme him the lesse, and giue him the lesse; nay, they will giue him nothing, and care nothing for him. They say of such, that they are *God Almightyes fooles*, and they meane to make them their *fooles* too. Or lastly, if hee be (as too often he is) a *good-fellow Parson*, (as they style him) that is, a *Flee in euery cup*, a *Flea in euery companie*, skip-

skipping from the pot to the pulpit : then out of bas^c fellowship and familiarity with him in sinne, they worthily contemne him. He may leade them perhaps to the Alehouse, there to drinke themselves friends, and then foes againe when they are drunke or sober, but from the alehouse he will not, and from contention he cannot otherwise leade them; hauing shamed and stayned, and dishonored the dignity of his *Priesthoode*, and so worthily lost all respect and reuerence due to his person and calling. Therefore (hopeles heere of remedy for this mischeefe) I must turne me to their learned *Counsell* at lawe, by whose aduise perhaps they wilbe ruled; for these stand both for the Plaintife and Defendant, and the acts and words of the one are taken for the acts and words of the other.

You learned Gentlemen are the eldest sonnes of the Lawe, the profest followers and seruants of Iustice. Is it not therefore a shame that in this *Country* where you *Norfolkes* most abound, most suites abound, as if you bred diseases and did not take care to cure them? Giue me leaue, I beseech you, all free and generous minds amongst you, to scoure off the rust which canker-frets your noble profession, that so no spots may be seene to blemish your honors; *where the guilty meets reprehension, there the vertuous meet commendation*. The fall of the one, is the raise of the other. The good mount vp with *Iustice*, the bad sinke downe with *shame*.

I know *the Workeman is worthy of his hire*; I know what an honorable age a well spent youth deserues to haue. But is not this a shame (I appeale to the best of you) that a man should sell himselfe for a Fee (as *Achab sold himselfe to worke wickednes*) or let himselfe out for an hower

or two to bolster out an vniust action, and to outface a just action, and that for a person that is knowne to be malicious, against a widdow, or an orphan, or a poore simple man, at least assuredly against an innocent? Nay, is it not a shame to be seen to haue a hand in such causes, much more to giue counsell & countenance to such persons for the aduantage of such causes? to vse all art, and skill, and authority, to peruert iudgement, to seduce the lury, to prejudice and confound the true witness, and to direct and animate the false: as if God had giuen vs all those talents of Eloquence, learning, iudgement, memory, fauour, credit, authority, wealth, and wit, only to do wrong? O! I beseech you, since *Injustice* makes you so great, as you rise to build the greatest families of this Land, lay a lawfull foundation vpon good ground, that it may not totter as soone as you are dead, and rot before your bodies be rotten. Let not an ill-gotten wedge be found in your coffers, to corrupt and consume all the rest. O gather not your Oakes to build your houses vpon that day which God hath set apart for himselfe.

Iosuah 7. For if *sickgatherers* were punished who wrought to supply their necessities, and *Manna* (Angels food, a Sacrament of Christ) might not be gathered on that day; then how shall they escape; nay how shall they be punished; (for escape they shal not) who neglect Gods seruice, who neglect the workes of iustice, charity, and piety, to themselves, to their neighbours, and to God, and make a couenant, yea sell themselves that day to do vniustly, vncharitably, and impiously to defend vniust causes, to oppose charitable actions, to ouerthrow pious works, and to gather wealth for the maintenance of ryot, excess, and all manner of sin? It was once a question indeed

Iosuah 7.

Num. 15.

Exod. 16. 26

deed, amongst the *Pharises*, whether it were lawfull to doe good on the *Sabaoth* day or no: but I thought till now, that to do enill vpon any day, especially vpon this day, had beene without question vnlawfull. But if it be now questionable with any, learne to ouerrule it vvith a booke-case in the Scripture, the Law of God. And for pra^{Leuir. 26,}ctise in the Lawes of the Land, take the reuerend ^{34. 35.} Judges for a president, and be sonnes vvorthy of such fathers, vvho being moued by the vveake oratory of simple man, but the powerfull operation of Gods holy Spirit, haue left an old corrupt custome, submitted themselves to the holy ordinance of God, & forborne to trauell vpon that day, because they would doe iustice, and not rob God, vvhist they vv ere seruing *Cesar*: for they knew well, *That Iustice exaltesh a Nation, but sinne is a shame to any people.*

And thus much for the second and third person, the *Plaintife* and *Defendants*, & their learned Countel at Law.

The fourth person required necessarily in euery ordinary judgement, is the vvitness. And this is not only hee vvwhich is brought in by *Sub-pena* in some speciall action, but euery Iury-Man, euery Officer, vvho ought to informe the Court of truth, & to present such crimes as are vvithin the compasse of their inquirie.

These vvould be looked after, my Lords; for these are the principall cause that iustice is not executed: vvhist for feare or fauour, or some other sinister respect, they conceale vvhat they know, or are packt and made aforehand fit for the matter. And I haue heard some of the vvifest sort say, that if your Honors vvould bee pleased to take an exact roule and accompt of such presentments as are brought and found before you this Assises, and reuiew it againe at your returne the next Assises, and

so continue it by a settled course, you should finde some *Jacks* faulty, and some cogges missing, vvhereby the wheele of Iustice is hindered in his circular course: yea doubles, you should finde some saints names wiped out of the Calender, which you had set there perhaps in red letters.

And now vvorthy Countrymen, I turne me to you; Consider I beseech you these three things aduisedly:
1. First the danger of lying, much more of swearing falsely, vvhistl thereby you offend against foure persons.

1. First against your owne conscience, vvwhich you wound; and though now you bee not sensible of the fore, it will fester, and you shall then feele it most when there vvilbe found no plaister to cure it. 2. Secondly, you offend against the innocent, whom you hurt and ouerthrow. 3. Thirdly, you offend against the Iudge whom you misleade to do iniustice. 4. Fourthly, you offend against God, whom you contemne, taking his blessed Name in vaine, and he hath sworne, and vvill performe it (for he cannot lye, much lesse forswear himselfe) that *he will not hold you guiltlesse*.

Exod. 20.

2. Secondly, consider the danger of concealing sinne: although you thinke it nothing, but a cast of your Office, a curtesie, a fauour, that you may doe a friend in a corner vnscene and vnshent: yet assure your selues vvhistl you palliate sinne, you take vpon you the sin committed; and whatsoeuer after the party may commit for lacke of censure or due punishment, it is your sinne aswell as his; though he bee the lawlesse father, yet you must answere for the Bastard.

3. Thirdly and lastly, consider the dignity of your

Employment, and the honour or shame which succeeds it. What a dignitie is it to bee eyes and eares to these great Officers? nay, to bee (as it were) ioyned in commission vvith them to punish sinne, to execute iustice? As therefore you thinke it a shame in any of them, vvhere you see, or doe but suspect an vniust conniuece at sinne: so call home your thoughts, and consider, if among a few triuiall matters you will be found faultie, how they may be held excused, if amongst a multitude of seuerall cases their iudgements or affections be intangled by some particular. And since all crimes in the Country are in your owne hands to present to punishment, blame your selues if you bee ouer-cumbred with offenders. Destroy idlenesse, and destroy all other vices; for *all vices like vermine breed in that burrow*. But if you neglect this, being slothfull and idle your selues, and euery one shifting off the worke from his owne shoulders, posting it from one to another, (as men rather desirous to pleasure an euill neighbour, then to benefite the Commonwealth) assure your selues, these vicious persons shal be left to corrupt your children with their wicked conuersations; and so in time not onely to destroy and waste your priuate estates, but to indanger the whole estate of the Commonwealth; and vndermine it with vice, as it is reported of a great Citie overthrowne by Conies, and the like Vermine, suffered to digge and harbour vnder the walles and houses thereof. *For Iustice exalteth a Nation, but sinne is a shame to any people.*

And thus much of the last person, the Witnesse. But now lest all the rest that heare mee this day; should thinke the matter nothing concernes them, vvho are neither Iudges, nor Plaintifes, nor Defendants, nor wit-

nesses, I must before I conclude, say something to all in generall.

To all therefore in generall I giue these two obseruations : you haue heard how *Iustice exaltereth a Nation*, and how *sinne is a shame to any people* : I pray therefore collect your spirits, call home your thoughts, and make serious and diligent inquirie of these two particulars :

1. First, inquire and consider whether this Nation of ours stands now in as honorable termes with other Nations in the eye of the world, as it had wont : if you finde it doth continue the wonted reputation, then iudge our Iustice remaines ; but if you finde it begin to stinke in the nostrills of forraine Nations, then conclude certainly, that our sinne abounds.

2. Secondly, begin at the other end, and consider if there be any great sinnes practised in the Land, and left unpunished ; such as are blasphemie, the prophana- tion of the Lords day, drunkenness, murther, and the like ; or some crying sinnes committed with an high hand, as if they were vertues ; such as are Vsurie, Extor- tion, Bribery, Oppression, and all manner of like cor- ruptions : Sigh, and pray, and weepe, and shew your selues no partners in the *sinne*, but sorrowfull for the *shame* that followeth. But if vpon examination you find this Nation cleere of those crimes, or that *injustice* is duly executed vpon the committers of such crimes, then con- clude vs a glorious people. For *Iustice* and *Honour* haue relation each to other, and so hath *Sinne* and *Shame* : if wee be *iust* we are *glorious* ; if wee be *glorious*, we are *iust* : If we be *sinfull*, we are *shamefull* ; if we be *shamefull*, we are *sinfull*.

The poorest and simplest man that is may thus iudge
of

of himselfe, and so preuent the Iudge of all the world, that he be not iudged. Nay, thus in execution of iustice vpon himselfe, he may helpe forward to aduance the glory of a State. But if (being no publike person) hee cannot by *Iustice exalt a Nation*, yet by abstaining from sinne, hee may bee one of the ten to preserue a people from *shame*, as *Lot* had done *Sodom*, if there could haue beene found nine more iust like himselfe in that Citie. For every inhabitant is either an *Achan* to shame the place in which he dwels with sinne, and to draw a generall curse vpon it, or else a *Lot* to saue it from destruction; like that poore man in *Ecclesiastes* mentioned by *Sa* *Eccles. 9, lomon*, who with his iustice and wisdom deliuered the Citie from the extremitie it stood in. And therefore vvhatsoeuer thou art, be sober in thy selfe, in thy apparel, meate, drinke, desires; bee iust to thy selfe, and to thy household: gouerne thy wife, chastise thy childe, cherish thy seruant. Looke then abroad, defraude not others for thine owne advantage; sell not heauen for earth. Thinke when thou art weighing of commodities, thou art weighing of thy soule; the scale of Iustice is in thy hand, and if thou addest to thy *sinne for gain*, thou addest to thy *shame for losse*. Thinke when thou art measuring thy Wares, thou art measuring thy Iustice, and so thy glory. It is in thy hand to make the longitude and latitude thereof as thou pleatest: *For as thou measurest, it shall be measured to thee againe*. And therefore doe as thou wouldest be done to. *Ab alio expectes, quod alteri feceris*.

You haue heard in the beginning of two marriages or coniunctions in this text of Scripture: the first betwixt *Iustice* and *Honour*; the second betwixt *Sinne* and

Shame; and how vve must not *seuer what God hath ioyned together.*

Where therefore we finde *Vertue*, let vs giue her the due reward, *honour and reuerence*, or *honour and maintenance.*

But haue we done thus? haue wee beene thus iust? alas no: for then vvhē Offices either in the Church or Commonwealth were voyd, it would bee as hard a matter to finde iust & vertuous men fit to supply them, as now it is hard for worthy men to finde employment, except they buy it from the vnworthy.

The second marriage is betwixt *Sinne* and *Shame*: where therefore vve finde *Sinne* in vvhatsocuer person, high or low, rich or poore, let vs send his wife *Shame* to beare him company; for better trouble one house then more.

But haue we done thus? haue we bin thus iust to giue euery *sinne* his proper *shame*? haue not many husbands amongst vs lost their prerogatiues with *Adam*, and suffered their wiues to ouer-rule them without shame? Hath not *Eush* ioyned with *Sathan* against God to make her husband great? And hath not *Iesabell* painted, and whored, and plotted, and witched, and waded through blood to her owne wilfull ends, and all without *shame*? Hath not *Noah* discovered his nakednes, & *Lot* committed incest in their drunken fits? Hath not the sonnes of *Ely* made marchandice of sacred things? And the sonnes of *Samuel* sold Iustice and judgement? and both exceeded in euill as their fathers in good, and all without *shame*? Nay, hath not *Gebezi* so traded in bribes, that he goes brauer then his master, and all without *shame*? I haue no presidents in the Scripture to expostulate further with

with this *froward generation*. Some finnes which we practise are too abhord to find matches, and therefore I must speake plainly. Are men ashamed to resemble women both in their apparaile, & in their effeminate fooleries? or are women ashamed to be like men in their clothes, or in their debosht swaggering and most ruffian-like carriage? Nay, is either sexe ashamed thus accoutred, to confront the Pulpit, which should better instruct them, or outface the bench of Iustice, which should shame and correct them for these abominations? Is any man ashamed to be an vsurer or an oppressor? Nay, is it not rather a shame that only for lacke of mony and meanes, not for lacke of good will, wee are not all such? Is any man ashamed to be sacrilegious? Nay, is there any other sacriledge knowne, but only to steale a booke, or a Surplice, or the like, out of a Church? For spirituall Liuinges impropriated, and Simonaicall Marts iustified, these are warranted with double Vouchers. And Prescriptions below, and Prohibitions aboue sweepe all from the Clergy by sleight or by force, and so *muzzle the poore labouring Oxe, as they make an Ass of him.* 1. Cor. 9. 9. Is any man ashamed to be a blasphemer or a drunkard? Nay, is any man ashamed to force men first to drinke drunke, and then by consequence to blaspheme, *as the Sodomites would haue Gen. 19. 4. forced the Angels to sinne?* Briefly, there is no act that I know whereof to be ashamed, but this that I commit in telling men so plainely of their finnes: for this perhaps may be censured by some, but by none (I hope) that can tell how to censure themselves.

But all this while hauing spoken of *sinne*, wee haue mentioned *shame* as a condigne punishment following it, when now with vs *shame* is of so sleight account, that

did not *paine* follow vnlawfull *pleasure*, few or none
 vvould abstaine from any sinne for any *shame*. Indeed
shame had vvont to be such a punishment, as all other
 punishments vvere vailed vnder it, contained in it, and
 exprest by it, as the *specials* by their *genus*. So wee reade
Iudz. 18. 7. that the men of *Laish* vvere lazie, and care-
 lesse, and secure in sinne, because *there was no Magistrate*
to put them to shame; that is, to punish them. And *shame*
 in noble mindes did so vvorke, as *Dauid* rather chose to
fall into the hands of God, then to flie with shame and dishonor
before men; yea *Saul* himselte, when his Kingdome was
 rent from him, desired *Samuel*, yet to honour him before the
 people; though he lost his Crowne, he cared not so much
 for that.

2. Sam. 24.

14.

1. Sam. 15.

30.

This vvvas then a sensible part, but now vve are insen-
 sible of shame and dishonor; and being past shame and
 past grace, there is no hope of cure, vvhere there ap-
 pears so much dead flesh in the heart.

As vve had two *coniunctions*, so we had two *separations*
 in this text; and as wee must not seuer what God hath
 ioyned, so vve must not ioyne what God hath separated.

God hath seuered *Iustice* and *Shame*, and *Sinne* and *Ho-
 nour*, doe vve keepe them thus seuered? O no? vvee
 haue found a way to make a nullity of this marriage be-
 twixt *Iustice* and *Honour*; and vvce haue married *Iustice* to
Shame, and *Sinne* to *Honour*.

For is it not a shame to be sober, and iust, and religi-
 ous? and if we say, hee is a sober man, is it not vnder-
 stood, as if vve called him a rude, melancholy, and vn-
 sociable dolt? If vve say, he is a iust man like *Iob*, is it
 not intended as if vve had said, Hee is a simple silly fel-
 low, vnfit to deale in the vvorld? And if we say, He is a
 holy

holy sanctified person; Is it not asmuch as if wee had called him a *Recluse*, or a *Puritan*? As if fooles, and madmen, and Schismaticks were only holy, and to bee a *Christian* were nothing but to bee an *Epicure*.

Againe, haue wee not married *Simne* and *Honor* together? Consider if *Honor* be not to be bought and sold; Nay, consider if all honorable Offices either in Church or Common-wealth be not exposed to sale, and set vpon the Market-hill with this word of *Indas* in their Mouthes, *Quid dabitis*? what will you giue me? what will you giue me and you shalbe a Knight, a Lord, an Earle? what will you giue me, and you shalbe a Iustice of peace, a Serjeant, a Iudge? Nay, what vwill you giue me, and you shalbe a Parson, a Deane, a Bishop? This I thinke is sinne: for the Law (if the Lawe vvhich is the rule of Iustice, bee iust) cals it sinne, cals it bribery, corruption, Simony, abomination, though our practise cals it, wisdome, policy, and Iustice. Yet how hard is honor got without this hooke? and what preferment need that man despayre of, who hath this baite, and knowes how to lay it? And must not the buyer sell? I appeale to your consciences whether it vvere not Injustice to deny him that liberty.

Lastly, as we had before two *marriages*, and two *separations*, so wee haue in this text two *oppositions*; the first, betwixt *Iustice* and *sinne*, the second, betwixt *Shame* and *Honor*, as betwixt light and darkenesse, truth and falsehood, white and blacke, God and Sathan, hell and heauen. It were a shame therefore to ioyn those things together which God hath opposed in Nature. If *Iustice* therefore should make *sinne* eyther a wife, or a childe, or a friend, or a seruant, or a fauorite and companion at

bed, or at board, or on the bench; this could not be done without a *Diabolical contract*, a *Sodomitical mixture*, a sinne against Nature. Therefore let *Iustice* make *sunne* a slave, a drudge, a prisoner: for if he waxe familiar once, he will rule and reigne ouer thee, and thou shalt not be master at home, no not in thine owne house; nay, not in thine owne heart.

Genes. 3.

I haue put enmity (saith God to Sathan) *betwixt thee and the woman, and betwixt Her seed and thy seed*: This enmity must continue. *He shall breake thy head, and thou shalt bruise his heele*. The best men may haue their heeles bruised and trodden on by Sathan, sometime be overtaken by sinne: (Euen holy *Dauid* tooke a nap, holy *Paule* himselfe felt *asling in the flesh*, vaine-glory began to puffe him vp out of the consideration of his knowledge, zeale labor, and heauenly reuelations; the *Messenger of Sathan* was then sent to buffet him to humility.) But let not Sathan breake our heads, no not with oyle, with applauses, with glibbe and smooth sinnes, petty-seeming sinnes, sinnes like vertues; Much lesse let him blind our eyes with giftes; for thats the way to breake our heads indeed, when wee cannot see to defend our selues; Nay, to breake our necks too from the Chayre of *Moses*, with poore, old, weake, blinde decrepid *Ely*.

1. Sam. 4.

To conclude all, this Nation of ours at this day, out-sinnes all the Nations of the world, euen in their proper sinnes for which they haue beene infamous: Wee out-drab the *Italian*, out-drinke the *Dutch*, out-braue the *Frenchman*, out-brag the *Spaniard*. Surely, as wee out-act these in *sinne* wee must out-suffer these in *shame*; and is it not a shame wee should doe so? wee that know so much more then they doe? wee that liue in the cleare light of the

the Gospell? wee that goe every day to Church to heare Sermons, with Bibles in our hands, vnder our armes, in our pockets? when they heare no Sermons perhaps but once a quarter, perhaps but once a yeere & that at Lent; a Lenten Sermon, a Leaden Sermon, a Latin Sermon; and for the Bible know not a word of what is within it?

Why *shame* belongs to Bastards. *sinne* is a note of bastardy; for by sinne wee are Sathans children. *You are of* 1o. 8. 44. *your father the Diuel*, (saith our Sauour) *for his Works do yee*. *Shame* followes *sinne*; it is all the Inheritance that Sathan giues his children (except paine) as an increase to the portion. *Honor* belong to legitimates: such succcede their fathers in the badges and cognizances of honor, as in vertue and worth. *Iustice* is a note wee are Gods children, it is his character, his stampe, his seale, his impresse, his image, and shewes that wee are begotten to good workes by the Grace of his holy Spirit: the inheritance is glory heere, an earnest of greater glory heereafter with the Lord. Of his infinite mercy graunt vnto vs for his Sonnes sake Christ Iesus, *Our Iustice, our righteousness, our sacrifice for sinne, our Preseruer, Redecmer, and Sauour from shame*: To whom with the Father and the Holy Ghost be all honor and glory giuen and ascribed by vs, and by euery other Creature that he hath made for his glory, this present time and for euermore: Amen.

F 2

A Prayer

A Prayer for the whole State of the Realme.

O Lord, thou hast made all things for thine owne glorie to manifest thy power, thy wisdom, bewtie, love, justice and holines: and amongst all these things, thou hast made man after thine image, enduing him with originall power, wisdom, beautie, love, justice, and holines. And that he might not only have, but exercise these vertues, thou madest this inferiour world for him, and didst subiect a world of Creatures to his rule and government; so that he seemed a God vpon earth, having so free, so large, so ample a commaund over his fellow Creatures. He was naked and not ashamed, for being framed by so perfect a workman, and formed after thy image, the image of perfection, he knew that there was nothing within him, or without him, whereof he need be ashamed, but much whereof to glorie and reioyce. The more he saw and contemplated himselfe, the more cause he saw there was to love himselfe, for being like thee, and to love thee for so making him. This Sathan saw with envie, and it was another hell for him to see it: and (hating thee and all things for thee) he seduced man with pride and ambition, causing him not to rest satisfied with what thou hadst given him, but to desire all things which thou hadst made only for thy selfe. And thus vainely and foolishly to neglect the rule of himselfe and the inferiour Creatures in justice (contrarie to thy commaund) and to affect the tree of knowledge of good and evill which thou hadst only forbidden him. By this meanes (O Lord) seeking more then he should, he lost what he had; and labouring indirectly to be equall to thee, he defaced thine image and whatsoever was within him like vnto thee; So that his wisdom became foolish subtiltie; his beautie, painted vglinesse; his love, lustfull vncharitableness; his justice, extreame injurie and vnrighteousnes; his holines either ydolatrie or prophanesse, and the whole man a living ghost, a golden Sepulchre. And now as before thou didst cast Sathan out of Heaven for pride (where no vncleane thing can stay or enter) so didst thou eject man out of *Paradise* without hope of other inheritance (for him and all his wretched poster-

posteritie) then hell which he had deserved and wee in him. But herein appeared thy exceeding and superabundant love; not only pardoning this sinne of his and ours, but in sending thy Sonne into the world to dye for vs, to satisfie thy iustice, and to purchase for vs a neerer, and surer conjunction to thee, then that which wee had before, and lost, even a conjunction betwixt thy love and our faith, which the gates of hell cannot prevaile against. And that Sathans envie might be more exasperated (as a punishment vnto himselfe, a glory vnto thee) that which he intended for our curse thou hast turned to our crowne, and wee are truly in a way to become like thee, yea to be vnited to thee: So that as if thou hadst made all things for man, we have interest in all things, in thee and all; and thus are *truly*, what Sathan *falsely* told vs, wee should be, *become as Gods knowing good and euill*; the *euill* by present experience and fruition, the *good* in future hope and expectation. And that wee might not faint in this our wearie pilgrimage, thou hast breathed thy Spirit into vs, and given him to be our comforter, who *daily* assisteth our prayers, our meditations, our deuotions, teaching vs to call thee Father, and leading vs into every truth; *daily* resisting for vs our profest enemy Sathan, giving vs wisdom to discover his treacherie, and discern him for an aduersarie; *daily* renueth in vs thine image, conforming vs by degrees to the rules of thy lawe; making vs wise, and beautifull, and loving, and iust, and holy in part, by inspiration, instruction, and affliction; by the humble and patient sufferance of worldly wisdom to bequile and flowte vs, of corporall beautie to contemne and deface vs, of carnall love to reieice and scorne vs, of politike iustice to persecute and martyr vs, of superstitious and ydolatrous holinesse to shun and abhorre vs, of deuillish Atheisme to deride and abuse vs: whilest wee know and rest assured, that thou, who workest all things for the best for thine elect, thy poore distressed and dispersed little flocke, beholdest all this, and laughest to scorne the foolish imaginations of mans hart, and in the meane time securest vs of thy love by infallible testimonies, and teachest vs in every estate to be contented: knowing, that thou who orderest all things according to thine owne

Rom. 8.

good willand pleasure, and takest care for Lillies to cloth them, for Ravens to feed them, for Sparrowes to house them, that madeſt an Arke for preservation of fowles and beaſts and creeping things, that numbreſt the hayres of our heads, and wilt not looſe one of them, wilt much leſſe looſe one of vs, or let Sathan ſnatch vs out of thy hand, whom thou haſt made with ſuch care, and purchaſed at ſo deere a rate, but wilt at thy good time cauſe all things worke together for our beſt. So that wee are perſwaded, *Neither death nor life, nor Angels, nor principalities, nor powvers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhalbe able to ſeparate vs from thy love, vvhich is in Chriſt I E S V S our Lord.* In aſſurance of which love, wee comend vnto thee not only our ſelves, but all that have written their names vpon the croſſe of thy Sonne, eſpecially our Sovereigne the King of great Brittain, whom thou haſt honored with the ſtile of Defender of the Faith, and to this end made Antichriſt (like Balaam and Caiphas) prophetic his owne overthrow, in conſerring that title. O Lord, as thou haſt honored him with it, and enabled him towards the performing of that duty more then others, *annoynting him vvith the oyle of Science above his ſel-lovves,* ſo inflame his heart with true zeale and courage, and ſtrengthen his hand with true conſtancy, that he may ſtill appear, worthy of it in the eyes of all men.

Mat. 4.

1. Cor. I.
27.

Bleſſe the Prince, and remember where he is, in a wilderneſſe of temptations; as thine owne Sonne was, from whence none but thy divine hand can bring him off ſafe. Let it be thy glory by babes and ſucklings to confound thoſe mightie Potentates; and the more Superſtition and Idolatrie he beholds, the more let him abhorre it; & now calling to minde the truth which he hath heard, and wiſely conſerring all things together; ſo worke, that his conſtancy may ſhewe, it is only ignorance that holds them in Idolatrie, and that our Princes are too learned, and religious for their Prieſts to ſubvert. Keepe him [O Lord] ſafe for vs, and returne him, in thy good time, ſafe to vs, and haſten that time, O Lord, wee beſeech thee, thereby to free our paſſing hearts from feare.

Bleſſe the King and Queene of Bohemia, and their royal Yſſue;
reſtore

restore to them what they have lost, what *Sathan* and his associates, the *Sabeans* and *Chaldeans*, or men more cursed and cruel, have taken away from them; and as thou didst make the latter end of *Iob* more happie then his beginning, so verifie it in these thy servants, that their example may be brought as a president in future ages to prove, that truth by experience which the Psalmist wils vs to observe in the course of our pilgrimage. Marke the perfect man, and behold the upright; for the after-end of that man is peace.

Iob. 2.

Psalm 37.
37.

Blesse the Nobilitie, and teach them to know wherein true Nobilitie consisteth, and then to doe as they know. Blesse those Councillours that counsell for thy truth; If *Achitophell* be in *Dauids* Court, give *David* grace to know his Oracle and thine answer, and bring his wicked counsell vpon his owne wretched pate, for the ruine of himselfe and his house. Give him no wisdom to set his house in order, who would disorder thine. Regard not him and his State, who would with subtilty overthrow that State which thou hast guarded for thy selfe so long.

Blesse the Clergie, those laborers that labour for thee; open their mouthes yet wider, fill their hartes yet fuller of spirit, even with thy Spirit: discover *Doeg*, and *Demas*, and *Diotrephes*, and thrust them out of thy fold, and let the world know they are wolves.

3. Io. 8.

Blesse the *Magistracie*, teach them only to comaund what thou comaundest; at least teach them even for conscience sake, to doe and comand nothing against thy comand, which thou wouldst not have done.

Blesse the people, and teach them to obey for conscience sake; and withall wisely to know where, and how it is better to obey thee, then man.

A. 4. 1.

Blesse the whole State with vnitie, and continue verity amongst them, and restore to them that prosperity which their sinnes have provoked thee to take away, & which stands at the doore readie to depart, except their repentance calls it backe. Turne thy face towards them, and turne their hearts towards thee, and turne the expectation and endeavour of their enemies and thine to shame, follie and confusion, That the heathen may not say, vvhere is nowv their God.

Psalm 79. 10.

F I N I S.